

Imām Hāfiẓ Úmar ibn Áli Ibn Mulaqqin al-Shāfiyī

tadhkirah

Brief Notes on Ḥadīth Terminology



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Tadhkirah fi Úlūm al-Ĥadīth

by
Imām Ūmar ibn Ālī Ibn Mulaqqin

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About this Epistle

Imām Ibn Mulaqqin (723-804 AH) is a famous Ĥadīth master and Shāfi'ī jurist. This is a list of terms used in Ĥadīth sciences, which he summarised from his two-volume work on Ĥadīth principles named: *Al-Muqniy' fi Úlūm al-Ĥadīth*.

Many terms are left unexplained or described tersely in the original text. I have tried to explain them drawing from other works, such as Shaykh Ābdullāh Sirājuddīn's commentary on *Bayqūniyyah*, and Imām Sakhāwī's commentary, *Al-Tawdīh al-Ab'har li Tadhkirati Ibn al-Mulaqqin fi Úlūm al-Athar*. In some places, footnotes from the printed edition (on which this translation is based) are also used; this is published by *Dar Ammar* (editor: Ālī Ĥasan Ābd al-Ĥamīd), 1988. Examples on the margins are also drawn from *Muqaddimah Ibn Ṣalāh* and *Manhal al-Rawī* of Ibn Jamāāh among other works.

We ask Allāh tāālā to forgive us and guide us on the right path.

Abu Hasan is a student of Islamic sciences. He translates short works and excerpts from books for his own edification and shares them for the benefit of beginners like himself.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

Al-Tadhkirah



Allāh, the Beneficent and the Merciful, in whose name I begin. Allāh I praise, for His bounties. Allāh I thank, for His favours. And I pray for blessings upon the best of creation, Sayyidunā Muḥammad. And upon his progeny, I send greetings of peace and salutations [upon them all].



Thereafter,

These are notes on the [terms used in] sciences of ḥadīth, which impart knowledge to the beginner and serve as a vade-mecum¹ for the accomplished,² which I have summarised from my book *Al-Muqniy*. I hope from Allāh tāālā and beseech Him, to give benefit from this work; indeed, it is in His Power and He has absolute Power to do anything.



Ḥadīth are classed in three [main] categories:

Ṣaḥīḥ: Sound or Rigorously Authenticated.

Ḥasan: Good or Fair.

Ḍayīf: Weak.

¹ Ready reference, manual, handbook.

² *Muntahī*.

1. **Ṣaḥīḥ** is that which is safe from criticism; whether in its chain of transmission³ or in the text.⁴

Muttafaq Álayh⁵ is from this category. Those ḥadīth which both the shaykhs, [Bukhārī and Muslim] have included in their [respective] collections are termed “agreed upon”.

2. **Ḥasan** is that, in whose *isnād* [narrators]⁶ are lesser than the previous [category] in terms of accuracy and exactness.⁷

Reports in the first two categories are termed as ‘reliable reports’ [**al-khabar al-qawīyy**]⁸ in general.

3. **Ḍayīf**, which belongs to neither of the previous two categories.



Topics in ḥadīth sciences⁹ are more than eighty.¹⁰

Consider the chain: Mālik from Nāfiy from Ibn Ūmar from RasūlAllāh ﷺ. This is continuous [*muttaṣil*], and reaches the Prophet ﷺ.

Consider: Mālik from Ibn Shihāb from Sālim ibn Ábduḷlāh from his father [Ábduḷlāh] from RasūlAllāh ﷺ. This is an example of a continuous and elevated report [*muttaṣil-marfūʿ*].

Consider: “Mālik from Nāfiy from Ibn Ūmar from Ūmar and he said...” This is a continuous report but stops [*mawqūf*] at Sayyidunā Ūmar ؓ and does not go further; nor attributes to the Prophet ﷺ. Hence it is a continuous report that stops at the companion [*muttaṣil-mawqūf*].

1. **Musnad**: The report whose chain of transmission is continuous and reaches until the Prophet ﷺ. This is also known as **mawṣūl**.¹¹
2. **Muttaṣil**: That report whose chain of transmission is continuous and established,¹² whether *marfūʿ* or *mawqūf*; this too is termed as **mawṣūl**.
3. **Marfūʿ**:¹³ That which is specifically ascribed to the Prophet ﷺ, whether reported with a continuous and uninterrupted chain [*muttaṣil*] or otherwise.
4. **Mawqūf**:¹⁴ This is a report about the companion [*ṣaḥābi*] whether a saying or an action etc. [ascribed to them], regardless of the chain of transmission of the report being continuous [*muttaṣil*] or otherwise. Sometimes, [a *maqṭūʿ* report] is also termed *mawqūf* when specified, as in: “This [report] was terminated [*waqafa*] by so-and-so at Áṭā’a”.¹⁵

³ *Isnād* or *sanad* is the route through which the text is narrated. [Sakhāwī].

⁴ *Matn*.

⁵ Lit. That which is agreed upon by both ḥadīth masters Muḥammad ibn Ismāʿīl al-Bukhārī (194-256 AH) and Muslim ibn Ḥajjāj al-Qushayrī (206-261 AH).

⁶ Authority of transmission, chain of narrators.

⁷ One or more narrators in the chain do not meet the stringent standards for accuracy or for exactness, precision – *ḥifẓ* and *itqān* – found in trustworthy narrators.

⁸ Lit. *Al-khabar al-qawīyy*: strong report; and can be used as evidence.

⁹ In this brief epistle, terms and concepts are briefly explained.

¹⁰ Sakhāwī says that they exceed one hundred. [*Tawḍīḥ al-Ab’har*].

¹¹ Connected; the opposite of this is *maṣṣūl* or disconnected.

¹² The opposite of *muttaṣil* is *munqaṭiʿ*, the description of which follows.

¹³ Lit. *Marfūʿ* = elevated [to the Prophet ﷺ].

¹⁴ Lit. *Mawqūf* = stopped, terminated, interrupted.

¹⁵ Imām Áṭā’a ibn Abū Rabāʿ is a prominent tābiʿī [25-114 AH].

Example of a *maqṭūʿ*: Mujāhid said: “One who is embarrassed [to seek knowledge] or an arrogant person will not attain knowledge.”

Mujāhid is a *tābiyī* and hence the above report is considered as *maqṭūʿ*.

Example of *munqaṭiʿ*: “*ʿAbd al-Razzāq from Thawrī from Abū Isḥāq from Zayd ibn Yuthaīy from Hudhayfah...*” Ibn Ṣalāḥ said that this chain is interrupted [disconnected, *munqaṭiʿ*] in two places: Firstly, because ʿAbd al-Razzāq did not hear from Thawrī – he actually reports *from* Númān ibn Abū Shaybah al-Janadī who reports *from* Thawrī. Secondly, Thawrī did not hear from Abū Isḥāq; he actually reports *from* Shurayk who reports *from* Abū Isḥāq.

Example of *mūḍal*: Imām Mālik in Muwaṭṭa says: “It has reached me from Abū Hurayrah ؓ...” But in other places Mālik narrates *from* Muḥammad ibn ʿAjlān *from* his father [ʿAjlān] who reports from Abū Hurayrah. Thus we know that, there ought to be two narrators between Mālik and Abū Hurayrah; thus the ḥadīth missing two consecutive narrators is *mūḍal*.

Single narrator truncation: Bukhārī says: Mālik *from* Zuhri *from* Abū Salamah *from* Abū Hurayrah ؓ *from* the Prophet ﷺ. There has to be at least one narrator between Bukhārī [born 194 AH] and Mālik [d. 179 AH].

Truncation of all narrators except the ṣaḥābī: Imām Bukhārī says: Umm al-Muʾminīn Sayyidah ʿĀyishah said: “The Prophet ﷺ would remember Allāh tāālā in every state.”

Complete truncation: Imām Bukhārī says: “The delegation of ʿAbd al-Qays told the Prophet ﷺ “Tell us something concise, upon which, if we act, we shall enter paradise.”

5. *Maqṭūʿ*: The report which stops at the *tābiyī* in word or in deed.¹⁶
6. *Munqaṭiʿ*: That whose *isnād* cannot be continuous in any way.¹⁷
7. *Mursal*: This is the speech of the *tābiyī* – even if he is not a senior *tābiyī*¹⁸ – who says: *RasūlAllāh* ﷺ *has said...*¹⁹
8. Another type of this category²⁰ is that whose being *mursal* is latent.²¹
9. *Mūḍal*:²² Such a narration in which two or more narrators are omitted;²³ this is also an interrupted [*munqaṭiʿ*] narration. Every *mūḍal* is a *munqaṭiʿ* narration, but the converse is not true.²⁴
10. *Muʾallaq*:²⁵ Truncated; one or more [consecutive] narrators are omitted from the beginning of the chain.²⁶
11. *Muʾánán*: That which is narrated with the word *án*,²⁷ such as: X [narrates] *from* Y;²⁸ this is deemed continuous [*muttaṣil*] so long as there is no *tadlīs* [see the next entry] and the possibility of the meeting of narrators is also plausible.²⁹

¹⁶ *Qawl* or *fiyḷ*. That is, a report stops at the *tābiyī* saying he said or did something and does not reach a ṣaḥābī [in which case it would be *mawqūf*] or further up to the Prophet ﷺ [in which case it would be *marfūʿ*].

¹⁷ For example, there is overwhelming evidence that two of the narrators never met. Sakhāwī says that it includes *mursal*, *mūḍal* and others. This is the opposite of *muttaṣil*.

¹⁸ Such as Zuhri, Abū Ḥāzim, Yaḥyā ibn Saʿyid al-Anṣārī and others who met only a few companions; and they mostly report from senior *tābiyīn*.

¹⁹ Without mentioning the ṣaḥābī in the narration.

²⁰ i.e., *Mursal*

²¹ *Mursal Khafi*: Such as narration from contemporaries whom the narrator did not meet; or those whom he met, but it is not established that he has heard from him [*samāʾ* is not proven].

²² Lit. *Mūḍal* = perplexing, puzzling, problematic, cryptic, ambiguous, enigmatic.

²³ Ibn Ḥajar in *Nuzḥatuʾn Naẓar* specifies that it is considered *mūḍal* only when the two consecutive narrators are omitted.

²⁴ The difference between *mursal* and *munqaṭiʿ*: the former is said only in the case of a *tābiyī* omitting a narrator; the latter is generic and applies for all other kinds of interruption further down the chain such as *mūḍal* etc. Thus, every *mursal* is *munqaṭiʿ*, but the converse is not always true.

²⁵ Lit. *Muʾallaq* = suspended, Imām Bukhārī in his *Ṣaḥīḥ* has many such *tāliq*, where he cites a ṣaḥābī without the chain, and even omits the ṣaḥābī. There are further conditions for a *muʾallaq* narration to be considered ṣaḥīḥ, and if the wordings used are uncertain and in passive voice such as: ‘it has been reported’, ‘it is said’, it is an indication of a weak narration.

²⁶ This is different from *mūḍal* because this elision of narrators is by the compiler/author of the book [Sakhāwī].

²⁷ معنعن meaning “from”.

²⁸ *Fulānun án fulān*.

²⁹ Scholars have differed whether a *muʾánán* should be considered continuous or interrupted narration, because the word *án* carries ambiguity – it could mean that “I have HEARD FROM narrator X” or simply that it is narrated FROM X [as in a *mudallas* narration].

Tadlīs al-Isnād: Ālī ibn Khashram says: We were with Ibn Ūyaynah who said: “Zuhrī...” He was asked: “Did Zuhrī narrate to you?” He remained silent and he said again: “Zuhrī...” He was asked: “Did you hear it from Zuhrī?” He replied: “No. I did not hear it from Zuhrī, nor anyone who heard from Zuhrī; rather, **Ābd al-Razzāq** narrated to me **from Maámar from Zuhrī.**”

Tadlīs al-Shuyūkh: Abū Bakr ibn Mujāhid al-Muqriy says: Narrated to us **Ābdullāh ibn Abū Ābdullāh** – and he is referring to Ābdullāh ibn Abū Dāwūd al-Sijistānī, the author of *Sunan*.

Shādh because of Sanad: The ḥadīth reported in Tirmidhī, Nasāyī and Ibn Mājah narrated by **Ibn Ūyaynah from Āmr ibn Dīnār from Āwsajah**, the slave of Ibn Ābbās **from Ibn Ābbās** ﷺ. However, Ḥammād ibn Zayd [who is himself a *thiqah*] reports with a mursāl chain omitting Ibn Ābbās, which is an anomaly, *shādh*.

Shādh because of Matn: In a ḥadīth of Muslim, from Nubayshah al-Hudhalī who says RasūlAllāh ﷺ said: “The Rising Days [*ayyām tashrīq*] are for eating and drinking.” Mūsā ibn Ūlayy reports this ḥadīth with additional words “**..and the day of Ārafah**” which is anomalous to all other *thiqah* narrators.

Fard al-Muṭṭlaq: The ḥadīth which forbids sale or gifting of the inheritance of the freedman to his/her manumitter [*walā’a*, *Bukhārī* #2535] is narrated by **Ābdullāh ibn Dīnār from [Ābdullāh] Ibn Ūmar** and he is alone in this narration from Ibn Ūmar ﷺ.

Fard al-Muqayyad: The ḥadīth narrated by **Abū Dāwūd al-Sijistānī** via **Abū Dāwūd al-Ṭayālīsī from Hammām from Qatādah from Abū Naḍrah from Abū Saʿīd al-Khudriy**, who said: “RasūlAllāh ﷺ commanded us to recite the Fātiḥah and whatever additional verses possible.” The scholars of Baṣrah report exclusively and no others report this.

12. **Tadlīs:**³⁰ [*Mudallas*] It is disliked, as it gives a [false] impression of meeting the narrator³¹ [from whom it is being narrated] or that they are contemporaneous, by saying: “so-and-so [*fulān*] has said.”³²

However, it is milder³³ when it is narrated by referring to the shaykh [narrator upstream in the chain] by a name or appellation that is not well-known.³⁴

13. **Shādh:** Anomaly;³⁵ that narrated solitarily by a trustworthy narrator³⁶ [*thiqah*] which contradicts a transmission of all other trustworthy narrators [*thiqāt*].
14. **Munkar:**³⁷ An isolated report by a narrator who is [known to be] inaccurate, and lacks good retention.³⁸
15. **Fard:**³⁹ The report in which a narrator is solitary and is isolated from all other narrators; or when reported through a specific route and there is no other as they say: “The narrators of Makkah are unique in this”.
16. **Gharīb:** Unfamiliar;⁴⁰ such reports which are narrated by a single person via imāms who are known for their voluminous reports, such as Zuhrī.⁴¹
17. **Āzīz:**⁴² If a report similar to the above is narrated by two or three narrators it is known as *āzīz*.
18. **Mash’hūr:** Famous;⁴³ if it is reported by a group of narrators.

³⁰ Lit. *Dallasa*: to conceal a defect, deceive, equivocate, feign etc.

³¹ And heard from the narrator [Sakhāwī]. This is known as *tadlīs al-isnād* [Sirājuddīn].

³² However, in a *mudallas* narration, if words such as *án* [from] are used, which clearly indicate that the narrator has heard the ḥadīth [*samā’a*] from a shaykh, even though he hasn’t heard from him, nor read in his presence, it is forbidden; because it is a patent lie.

³³ Between two kinds of *tadlīs* – *tadlīs al-isnād* and *tadlīs al-shuyūkh* – the latter is milder.

³⁴ This is known as *tadlīs al-shuyūkh*.

³⁵ Sakhāwī says, “that which contradicts everyone else [*riwāyat al-nās*]”. *Shādh* can be due to contradiction [of the *thiqah*] in either the *sanad* or the *matn*. Ibn Ḥajar said that when an accepted [*maqbul*] narrator contradicts a narrator of superior rank [*Nukhbah*].

³⁶ According to Sakhāwī, even if it is a truthful narrator [*ṣadūq*] who is lesser than *thiqah* who contradicts all others, it will be termed a *shādh*.

³⁷ Lit. *Munkar* = contradicted, repudiated, disowned. Ibn Ḥajar says that the opposite of *munkar* is *mārūf*. [Nuz’hah] Thus, ‘**obscured**’ describes *munkar* better.

³⁸ *Ḥifẓ* or exactness. Ibn Ḥajar in *Nuz’hah* obliquely comments on Ibn Ṣalāḥ: “Those who said *shādh* and *munkar* mean the same are mistaken.”

³⁹ فرد Lit. solitary, isolated. It can be of two types: Absolute [*Fard al-Muṭṭlaq*] or Restricted [*Fard al-Muqayyad*] – see sidebar for examples.

⁴⁰ Lit. *Gharīb*: strange, uncommon.

⁴¹ Imām Muḥammad ibn Muslim ibn Shihāb al-Zuhrī al-Madanī [56-124 AH]

⁴² Lit. *Āzīz*: precious, invaluable, cherished, rare.

⁴³ Three or more narrators count as a group [paraphrased from Shaykh Sirājuddīn].

Gharīb is a form of Fard. Every *gharīb* is *fard*, but the converse is not true.

Āzīz: Reported by both Bukhārī and Muslim, the ḥadīth of Anas ؓ that RasūlAllāh ﷺ said: “None of you has become a perfect believer unless I am more dear to him than his own father and his son.” This is narrated from Anas ؓ by two narrators: **Qatādah** and **Ābd al-Āzīz**. Then from each of the two, there are further two and so forth. From **Qatādah**: **Shūbah** and **Saʿyīd**. From **Ābd al-Āzīz**: **Ismāʿīl ibn Ūlāyyah** and **Ābd al-Wārith**.

Mash’hūr: Ḥadīth in both **Bukhārī** and **Muslim** from **Sulaymān al-Taymī** from **Abū Mijlāz** from **Anas** ؓ. In addition to Abū Mijlāz, others have reported from Anas; and in addition to Sulaymān others have reported from Abū Mijlāz.

Mutawātir: The ḥadīth: “Whoever deliberately attributes a false saying to me should prepare for his seat in hell-fire.” Imām Nawawī has said that this ḥadīth is reported by 200 companions.

Mudṭarīb: In one narration of Fāṭimah bint Qays : “In [one’s] wealth, there is charity due, other than zakāt” In another narration by the same Fāṭimah bint Qays : “In [one’s] wealth there is no charity except zakāt”

Mudraj: The ḥadīth in ṣaḥīḥayn from Sayyidah ʿĀyishah: “RasūlAllāh ﷺ would retreat to the cave of Ḥirā’a for piety – *that is for worship* – in certain number of nights...” [Bukhārī, #3]. The highlighted phrase is an addition [idrāʾ] of Zuhri and these words are not from the original ḥadīth narrated by the Companion.

19. **Mutawātir:** And from the above category (related) is *mutawātir*: it is a report by a group which in itself warrants for its being truth.⁴⁴
20. **Mustafīd:** Ample;⁴⁵ that in which there are more than three narrators at every level in the chain.
21. **Muāllal:**⁴⁶ [Defective upon closer examination] that which is apparently safe from any defect, but nevertheless there are defects and factors which thwart it from being a sound report.
22. **Mudṭarīb:** Ambiguous; that which is reported⁴⁷ via different routes of equal rank.⁴⁸
23. **Mudraj:**⁴⁹ in which an [unintended]⁵⁰ addition is made to the text, etc.⁵¹
24. **Mawḍūʿ:** That which is a forgery [*maṣnūʿ*]; the following terms are also used to describe this:

- a) **Mardūd** – Rejected
- b) **Matrūk** – Forsaken⁵²

⁴⁴ A narration that is reported by a group of people at every level, and so well-known that it is inconceivable that they have conspired together to perpetuate a lie.

⁴⁵ Lit. *Mustafīd*: copious, ample, widespread. Some scholars have opined that *mustafīd* and *mutawātir* are the same [Sakhāwī] and others have said that *mustafīd* and *mash’hūr* are the same [Sirājuddīn]. Those who differentiated between *mustafīd* and *mash’hūr* said that there are the SAME number of narrators at each level in *mustafīd*, but they can vary in *mash’hūr* [Sirājuddīn].

⁴⁶ Also known as *mālūl*. Lit. defective. Ibn Ḥajar has said in *Nukhbah* that this is a complex subject, and such defects can be recognised only by people with extensive knowledge of ḥadīth and narrators, those with sharp intellects and vast experience in analysis of text/chains. Therefore, the only people who have spoken on this subject are the likes of ʿAlī ibn Madīnī, Imām Aḥmad ibn Ḥanbal, Imām Bukhārī, Yāqūb ibn Shaybah, Abū Ḥātim, Abū Zur’āh [al-Rāzī] and Dār Quṭnī.

⁴⁷ By the same narrator [Sirājuddīn].

⁴⁸ That is when there are two or more reports, by the same narrator via different chains; and such two or more reports that contradict each other; and it is impossible to reconcile them, and nor is it possible to give precedence [*tarjīh*] to one over the other, because of the chains being equal in rank, it is a *mudṭarīb* report [Sirājuddīn, Sakhāwī].

⁴⁹ Lit. *Mudraj*=appended, codicil.

⁵⁰ The narrator does not intend to add words to the ḥadīth; he narrates a ḥadīth, and interjects to explain, clarify etc. These interjections are erroneously included in the wording of the ḥadīth by the next narrator, hence they are ‘unintended’ additions.

⁵¹ This is the addition of the narrator – whether the companion or others – within the text or chain of the ḥadīth, that is said without a pause, and it appears to be the integral part of the text or the chain even though it is not a part of the ḥadīth [Sirājuddīn]. Thereafter, both *mudraj fi’l matn* and *mudraj fi’s sanad* have further categories; only one simple example is provided in the sidebar for illustration.

⁵² Ibn Ḥajar in *Nuz’hah* says that the main category is *mardūd* – rejected reports; which include *mawḍūʿ* – which is a forged report and a deliberate lie, and *matrūk* when one of the narrators is alleged to be a liar.

c) *Bāṭil* – Invalid⁵³

d) *Muḥṣid* – Corrupt⁵⁴

Maqlūb (Sanad): Jarīr ibn Ḥāzim reports from Thābit al-Bunānī from Anas ibn Mālik ؓ that RasūlAllāh ﷺ said: “When the *iqāmah* is being said, do not stand up, until you see me.” This is confused by Jarīr whereas this ḥadīth as reported by Muslim and Nasāyī is via this route: Yaḥyā ibn Abū Kathīr from ʿAbdullāh ibn Abū Qatādah from his father from the Prophet ﷺ.

Maqlūb (Matn): The ḥadīth of Abū Hurayrah in Muslim about seven kinds of people who are granted the Shade of the Throne on Judgement day: “The man who gives in charity secretly, such that his *right hand does not know* what his left has given.” This is transposed by one of the narrators accidentally; the correct wording of the ḥadīth in Bukhārī and Muslim is: “...such that *his left hand does not know* what his right hand has given [in charity]”

Ālī: A particular ḥadīth is narrated by Nasāyī [d.303 AH] through eleven narrators, and Ibn Ḥajar reports the same ḥadīth through a different route in only eleven narrators, though Ibn Ḥajar is nearly 500 years after Nasāyī.

Muṣaḥḥaf: Like the transposition in the ḥadīth on the merits of voluntary fasts following Ramaḍān: “whoever follows it with “*something* in Shawwāl” [*shayʿan*- شَيْئًا]; instead of “*six* in Shawwāl” [*sittan*- سِتَّةً].

Musalsal: The ḥadīth: “O Muʾādh, I love you; after every prayer, say: *Allāhumma aʿinni ālā dhikrika wa shukrika wa ḥusni ibādatika*. O Allah aid me to be in constant remembrance of Yourself, and to thank you and to worship you in a beautiful manner. Every narrator tells the next one: “I love you” and this is one such *musalsal*.

25. *Maqlūb*:⁵⁵ That whose chain of narration is mixed-up with narrators of a different ḥadīth.⁵⁶

26. *Ālī*: This is a superior attribute that is avidly sought as this makes one closer to the Prophet ﷺ, and the imāms of ḥadīth, and when a narrator passes away [before other contemporaries can get to hear from him].⁵⁷

27. *Nāzil*: it is the opposite of *ālī*.

28. *Mukhtalif*: two ḥadīth that apparently contradict each other as far as the literal meaning is concerned. Such [apparently contradicting] ḥadīth are either reconciled, or one will be given precedence over the the other [*yurajjah*].

29. *Muṣaḥḥaf*: when a word or its meaning is transposed. Sometimes, this occurs in the text [*matn*], sometimes in the chain of transmission [*isnād*]. Scholars have written separate works on this subject.⁵⁸

30. *Musalsal*: is that in which successive narrators in the chain follow [or imitate] the previous ones, whether in attribute or the state in which it was narrated,⁵⁹ only a few of such *musalsal* ḥadīth are sound [*ṣaḥīḥ*].⁶⁰

31. *Iyṭibār*: Scrutiny,⁶¹ for example, Ḥammād ibn Salamah narrated from Ayyūb from Ibn Sirīn from Abū Hurayrah; has anyone else narrated from Ayyūb?

⁵³ Sakhāwī: this term is used quite often.

⁵⁴ Sakhāwī: this term is rarely used by scholars of this science.

⁵⁵ Lit. *Maqlūb* = inversed, mixed-up, interchanged.

⁵⁶ This transposition can also be in the text, though the author mentions only the chain of narrators; and such transposition can either be deliberate or accidental/unintentional.

⁵⁷ When a ḥadīth is narrated by fewer narrators, it is known as *ālī*, meaning through a shorter chain; and if the number of narrators in a chain are more [compared to an *ālī* narration] it is said to be *nāzil* or a longer chain. Imām Nawawī says that it is sunnah to seek a chain with lesser narrators.

⁵⁸ Such as *Taṣ-ḥifāt al-Muḥaddithīn* by Abū Aḥmad Ḥasan ibn ʿAbdullāh al-ʿAskarī [d.382 AH] and books by Dār Quṭnī and Khaṭīb al-Baghdādī.

⁵⁹ *ṣifah* or *ḥālah*.

⁶⁰ Sakhāwī: Few are sound, considering the successive-link [*tasalsul*] and not the ḥadīth text [*matn*] per se. The soundest of such *musalsals* are two ḥadīth:

▶ *Musalsal* about the Sūrah al-Ṣaff in which every narrator recites it to the next.

▶ *Musalsal bi al-Awwaliyah* or the Ḥadīth of Mercy which every successive narrator says, “This is the first ḥadīth I heard from (the shaykh).”

⁶¹ Sakhāwī: *Iyṭibār* is to examine, and to scrutinise whether a given report has other corroborating reports [*mutābiy* or *shāhid*]. Sirājuddīn: This is to examine routes of narration from various works to ascertain whether it has corroborating reports.

Ziyādatu Thiqāt: The ḥadīth in Bukhārī and Muslim by Ibn Masūd رضي الله عنه: I asked RasūlAllāh ﷺ: Which deed is the most superior? He replied: “Prayer in its [proper] time”.

Ḥasan ibn Mukrim and **Bundār** in their narration have additional wording: “Prayer in the earliest part of the proper time”.

Mazīd fī Muttaṣil al-Asānīd: Consider the ḥadīth narrated from **ʿAbdullāh ibn al-Mubārak**: who said ‘*Narrated* to us **Sufyān** from **ʿAbd al-Raḥmān ibn Yazīd ibn Jābir** who said: ‘*Narrated* to me **Busr ibn Ubaydullāh** saying: ‘I have *heard* **Abū Idrīs** say: ‘I have *heard* **Wāthilah ibn al-Asqāʾ** say: ‘I have *heard* **Abū Marthad al-Ghanawiy** say: ‘I have *heard* RasūlAllāh ﷺ say: “Do not sit on graves, nor pray facing them”.

In this isnād, Sufyān is added erroneously and he is a superfluous narrator in this chain; because, a number of thiqah narrators have reported from Ibn al-Mubārak directly narrating from ʿAbd al-Raḥmān ibn Jābir.

Similarly, a number of thiqah narrators have reported ḥadīth without Abū Idrīs in between Busr and Wāthilah; here Abū Idrīs is superfluous.

32. **Mutābaāh:** Corroboration; when someone narrates from Ayyūb⁶² other than Ḥammād. This is considered as perfect⁶³ corroboration.

33. **Shāhid:** When another ḥadīth of similar meaning is reported.⁶⁴

34. **Ziyādatu Thiqāt:** Supplementary information added by trustworthy narrators.⁶⁵ The general opinion⁶⁶ is that [additional words] are acceptable.⁶⁷

35. **Mazīd fī Muttaṣil al-Asānīd:** Superfluous narrator in the continuous chain. When one or more narrators are erroneously added superfluously in the chain.

36. **Ṣifat al-Rāwī:** Attributes of the narrator;⁶⁸ that he is upright [*ʿadl*] and accurate [*ḍābiṭ*]. This also includes knowledge of:

- ▶ Criticism and appraisal of narrators [*jarḥ wa tādīl*]⁶⁹
- ▶ The age at which [the narrator] heard it
- ▶ That mentioned above is the age of discerning⁷⁰ [*ṭamʿiyiz*] and this is usually deemed [the age of] five
- ▶ Knowledge of how the report was heard [*samāʾ*]
- ▶ How it was carried and delivered [*ṭaḥammul*]

37. **Kitābatuʾl Ḥadīth:** inscribing ḥadīth; this is deemed permissible by consensus⁷¹ - and efforts should be expended to keep that accurate [i.e., documentation].

⁶² Carrying from the example in the previous entry.

⁶³ *Mutābaāh tāmmah*: when a corroborating report is found from the same shaykh, it is perfect corroboration; else, if it is found in another route, it is imperfect corroboration or *mutābaāh nāqishah* [Sirājuddīn]. The corroborating report is known as *mutābaāh*; the narrator of the corroborating report is known as *mutābiy*.

⁶⁴ Sometimes *mutābaāh* and *shāhid* are used interchangeably, as both mean corroboration. Some say that it is termed *mutābaāh* when the corroborating ḥadīth is reported in the same words; *shāhid* when it is similar in meaning, but different wording [Sirāj Cf. *Nukhbah*]

⁶⁵ When two thiqah narrators report a ḥadīth, and one of the narrators has additional wording which is not narrated by the other thiqah narrator OR when the same thiqah narrator reports the same ḥadīth, one with additional words and other without.

⁶⁶ *Jumhūr*.

⁶⁷ When it does not contradict established precepts or accepted reports [Sakhāwī]. Ibn Ḥajar in *Nuzḥah* said that when it is not *shādh*.

⁶⁸ Sakhāwī: i.e., an acceptable narrator [*rāwī al-maqbūl*].

⁶⁹ Sakhāwī: When a narrator is approved [*tādīl*] and criticised [*jarḥ*], criticism takes precedence over approval [in the absence of other factors].

⁷⁰ Sakhāwī: “The [young] narrator should be able to tell the difference between *jamrah* [glowing ember] and *tamrah* [a date]”.

⁷¹ *Ijmāʾ*. Some scholars of the first/second century disliked inscribing ḥadīth and insisted on memorisation; thereafter, everyone agreed [hence, *ijmāʾ*] that it is permissible.

38. *Aqsāmu Ṭuruq al-Riwāyah*: Categories of how the narration was conveyed, and these are eight:
- Samāʾ min Lafẓ al-Shaykh*: Hearing the words of the shaykh
 - Qirāʾah ālayh*: That one reads in front of the shaykh
 - Ijāzah* [*bi anwāʾihā*]: Permission/authorisation to narrate [in various forms]
 - Munāwalah*: Handing over by the shaykh (whether from his own notes or if he says: “Thus I have heard,” etc.)
 - Mukātabah*:⁷² Written down by the shaykh
 - Iylām*:⁷³ Informed by the shaykh
 - Waṣiyyah*:⁷⁴ Conveyed by the shaykh in his Will
 - Wijādah*:⁷⁵ Find it written in the writing of the shaykh
39. *Ṣifatu’r Riwāyati wa Adā’ihā*: The mode of narration and how it was conveyed, which also includes paraphrased narration [*riwāyah bi’l maʾānā*] and abridgement of ḥadīth [*ikhtiṣār*].
40. *Aādāb al-Muḥaddith wa Ṭalīb al-Ḥadīth*: The manner of a ḥadīth scholar and the etiquette of a seeker of ḥadīth.⁷⁶

⁷² When the shaykh writes down the narration and hands it over to those present or sends it by way of a letter; regardless of whether he wrote it down himself or ordered someone else to write it down; the condition is that the scribe should be trustworthy [*thiqah*].

⁷³ When the shaykh informs the student/seeker that this is a ḥadīth or that he heard it from someone; but does not give explicit permission to narrate it.

⁷⁴ When the shaykh writes it in his will at the time of his death, or when he goes on a journey; makes a *waṣiyyah* of narrations from a shaykh.

⁷⁵ Discovered: when it is found in the writing of the shaykh whether a contemporary or not; the one who found it did not hear from the shaykh, but simply found it written - nor does he have permission from the shaykh to narrate it and the finder says: “I have found [*wajadtū*] or read [*qara’tū*] in the writing of so-and-so” or he says: “it has reached me from so-and-so or I found it from him” etc. or “I read it in a book and X informed me that it is in the writing of Y” etc.

⁷⁶ Sakhāwī: Both shaykh and student share these traits: sincerity [*ikhhlās*] and they should begin [ḥadīth studies] reciting the praise of Allāh tālā and blessings upon the Prophet ﷺ. The former is required to observe these manners: that he should sit in a state of ablution and perfume his clothes and the seating area; that he should bear himself with dignity and rebuke those who are noisy or those who shout; and that he should not narrate in the presence of someone superior to him – and to abstain from narration if he is too old and fears mixing up things.

Manners for the latter [student] are: that he should begin taking ḥadīth from those who have the shortest chains [*āwālī*] in his city and then travel to other cities to take from other shaykhs. That he should practice upon all that he hears [and is possible to act upon] from matters of virtue [*fadāyil*]; to show utmost reverence to the shaykh and be gentle with him. He should not conceal the fact that he heard from a certain shaykh, nor omit his reference when the student compiles a work or writes a book.

41. *Márifatu Gharīb wa Lughatih*: Knowledge of uncommon/rare words and lexical aspects;⁷⁷ and the meanings of words and derivation of rulings based on those words.
42. *Ázw*:⁷⁸ Attribution, ascription [of a ḥadīth, statement] to the companions [ṣaḥābah] their followers [tābiyīn] and their successors [tabá al-tābiyīn].⁷⁹
43. The aforementioned attribution is dependent on knowledge of five things:
 - a) *Wujūb* – Obligatory
 - b) *Nadb* - Preferable, supererogatory
 - c) *Tahrīm* – Forbidden
 - d) *Karāhah* – Disliked
 - e) *Ibāḥah* – Permissible

And all these are concerning:

- a) *Khāṣ* - Specific; that which imparts only one meaning.
 - b) *Áām* – Generic; that which holds true for two things though coming from one route.
 - c) *Muṭlaq* – Absolute; which has only one meaning, without any condition and without choice.
 - d) *Muqayyad* – Restricted; which indicates a certain meaning, when certain conditions are specified.
 - e) *Mufaṣṣal*: The objective and meaning of which is clearly explained by the words and it does not require any further exposition.
 - f) *Mufassar*: That which is not understood by its words outright; and which requires further explanation.
44. *Tarājīḥ*: Preference, precedence; to give preference to the narrators who narrate from more routes, when both narrators are considered equal in memory; and also on account of copious narrations which are distinctly clear, etc.
 45. *Márifah al-Nāsikh wa'l Mansūkh*: Knowledge of abrogator and the abrogated.

⁷⁷ Which is taken from scholars of ḥadīth with knowledge of meanings of uncommon words.

⁷⁸ عزو

⁷⁹ Sakhāwi: “Knowledge of the statements and opinions of the companions, their followers and their successors – things upon which they agreed and those upon which they differed”.

Seniors from Juniors: This could be either on the basis of age, or knowledge and rank, or both.

Zuhrī and Yaḥyā ibn Saʿyid narrate from Mālik, who is younger to both.

Mālik narrates from ʿAbdullāh ibn Dīnār who is lesser in rank and number of narrations; Aḥmad ibn Ḥanbal and Isḥāq narrate from ʿUbaydullāh ibn Mūsā who is lesser in rank to both Aḥmad and Isḥāq.

Imām Bukhārī narrates from his student Abu'l ʿAbbās al-Sarrāj who is both younger in years and lesser in rank.

Fathers narrating from sons is also from this category. Similarly, father reporting from his daughter, such as Anas ibn Mālik reporting from his daughter Amīnah [narration found in *Ṣaḥīḥ Bukhārī*].

An example of mother narrating from daughter is Umm Rūmān, the wife of Abū Bakr al-Ṣiddīq reporting from her daughter Sayyidah ʿĀyishah رضي الله عنها.

The basis for this, is the ḥadīth in *Ṣaḥīḥ Muslim* where RasūlAllāh ﷺ narrates from Tamīm al-Dārī in the ḥadīth of *al-Jassāsah* [Dajjāl's scout and informer].

Siblings: Ibn Khaṭṭāb could be either ʿUmar or Zayd; Ibn Masūd could be either ʿUtbah or ʿAbdullāh; Bint Ṣiddīq could be either ʿĀyishah or Asmā'a – and all are Companions رضي الله عنهم.

46. *Mārifah al-Ṣaḥābah*: Knowledge about the Companions.

47. *Tābiyīn*: Followers of the Companions.

48. *Akābir an Aṣāghir*: Seniors narrating from juniors; for example, the Prophet ﷺ narrates from Tamīm al-Dārī and [Abū Bakr] al-Ṣiddīq etc. This is also termed:

► *Fādil an Maḍdūl*: Superiors narrating from those lesser than them

► *Shaykh an Tilmīdh*: The teacher from his student as is the case of Zuhrī, Yaḥyā ibn Saʿyid, Rabiāh and others narrating from Mālik.⁸⁰

49. *Nāzīr an Nāzīr*: Those who are equals narrating from one another - such as Abū Ḥanīfah and [Sufyān] al-Thawrī who narrate the following ḥadīth from Mālik: “A widow has more right in dispensing of her affairs than her guardian.”⁸¹

50. *Aābā'a an Abnā'a*: Fathers narrating from sons; such as ʿAbbās رضي الله عنه narrating from his son Faḍl رضي الله عنه; and vice-versa; similarly, [is the case of] mothers narrating from sons.

51. *Mudabbaj*: Mutual [or Bilateral] Report; this is a report which contemporaries [aqrān] narrate from each other. It is not *mudabbaj* if only one contemporary reports from another.⁸²

52. *Riwāyah al-Ikhwah wa'l Akhawāt*: Reports of siblings; narrations of brothers and sisters - like ʿUmar ibn al-Khaṭṭāb and Zayd ibn al-Khaṭṭāb رضي الله عنه.

53. *[Sābiq wa'l Lāḥiq]*:⁸³ Those who are in the chain and the narrators and their deaths are separated by a very long number of years such as [the narrator] Sarrāj;⁸⁴ Bukhārī narrates from him, and so also has Khaffāf⁸⁵ narrated from him and the dates of deaths [of Bukhārī and Khaffāf] are separated by 137 years or more.⁸⁶

⁸⁰ Imām Mālik is younger and junior to these ʿulamā.

⁸¹ That is, a widow can conduct her own [next] marriage without a wali/guardian.

⁸² It has to be mutual and two-way: x should report from y; AND y should report from x.

⁸³ Khaṭīb al-Baghdādī has a book on the subject: *Al-Sābiq wa'l Lāḥiq*.

⁸⁴ Muḥammad ibn Isḥāq al-Sarrāj al-Thaqafī, Abū'l ʿAbbās (216-313 AH); Imām Bukhārī reports from him in his *Tārīkh*.

⁸⁵ Aḥmad ibn Muḥammad al-Khaffāf al-Nisābūrī passed away in 395 AH [*Siyar*, Dhahabī from Ḥākim] 139 years after Bukhārī (d.256AH); the author suggests 393 AH as his date of death.

⁸⁶ This sounds rather improbable if one thinks linearly that Sarrāj narrated which Bukhārī and Khaffāf both heard at the same time, unless one of them is 145 years old. This is not the case though; as said in #48, sometimes a senior narrates from a junior; say X-senior narrates from Y-junior. X passes away and say, Y-junior lives into his eighties, and towards the end

Multiple Names/Appellations:

Sometimes the identity of a weak narrator or someone known to be a liar is concealed, by using different names and titles.

Among the most vicious examples is the case of **Muhammad ibn Sa'īd ibn Ḥassān ibn Qays al-Asadiy**, who is a well-known liar and forger; Yaḥyā ibn Sa'īd al-Umawī refers to him as Muhammad ibn Sa'īd ibn Ḥassān, whereas Marwan ibn Mu'āwiyah refers to him varyingly as:

- ▶ Muḥammad ibn Ḥassān
- ▶ Muḥammad ibn Abū Qays
- ▶ Muḥammad ibn Abū Zaynab
- ▶ Muḥammad ibn Zakariyyah
- ▶ Muḥammad ibn Abū'l Ḥasan

He is also referred by others as:

- ▶ Muḥammad ibn Sa'īd al-Asadiy
- ▶ Muḥammad ibn Ḥassān al-Ṭabariy
- ▶ Abū 'Abd al-Raḥmān al-Shāmī
- ▶ Abū Qays al-Mulāyī
- ▶ Abū Qays al-Dimashqī
- ▶ Abū 'Abdullāh al-Shāmī
- ▶ 'Abdullāh
- ▶ 'Abd al-Raḥmān
- ▶ 'Abd al-Karīm
- ▶ Muḥammad ibn Sa'īd ibn 'Abd al-Āzīz
- ▶ Muḥammad ibn Abū 'Utbah
- ▶ Muḥammad ibn Abū Ḥassān
- ▶ Muḥammad ibn Abū Sahl
- ▶ Muḥammad ibn 'Abd al-Raḥmān
- ▶ Muḥammad al-Ṭabari
- ▶ Muḥammad al-Urduniy
- ▶ Muḥammad al-Murtaḍā

It is said that narrators have referred to him by nearly 100 names!

Single Names or Agnomens: Like **Sandar** [Abū 'Abdullāh al-Judhāmī] and **Abū's Sanābil** [Ibn Ba'ākā al-Qurashī al-Abdarī] who are both companions. And the ḥadīth scholar **Mushkdānah** [Abū 'Abd al-Raḥmān 'Abdullāh ibn 'Umar al-Umawī al-Ju'fī].

Name Sans Agnomen and Vice-Versa:

Though their kunyah or name is known; Like **Salmān** al-Fārisī [Abū 'Abdullāh]; and **Abu'd Ḍufā** [Muslim ibn Ṣubayḥ al-Qurashī].

54. Those *ṣaḥābah* from whom only one narrator has reported, such as Muḥammad ibn Ṣafwān⁸⁷ and only Sha'ābi⁸⁸ and none other has reported from him.
55. Those who are known by multiple names and descriptions: such as Muḥammad ibn al-Sāyib al-Kalbī, the scholar of tafsīr.⁸⁹
56. *Asmā'a, Kunā, Alqāb*: Knowledge of names of narrators, their agnomens and their appellations.
57. Those who are known by a single names; and those with only their names sans any agnomen [*kunyah*] and vice-versa: [only by an agnomen and not by their names].
58. Narrators whose name is the same as their own father's name.⁹⁰
59. *Mu'talif and Mukhtalif*: Homographs and distinctly different names.⁹¹
60. *Muttafiq and Muftariq*.⁹²

of his life narrates to Z. Thereafter, Z passes away in his eighties, for example. The difference between death-dates of X and Z is nearly 100 years or more.

Another example: Imām Abū Ḥanīfah passed away in 150 AH. Ḥammād ibn Abū Sulaymān narrates from Abū Ḥanīfah; Ḥammād passed away in 120 AH, when Abū Ḥanīfah was 40 years old. Much later, Yaḥyā ibn Ḥāshim al-Simsār narrates from Abū Ḥanīfah; and Al-Simsār passed away in 225AH - 75 years after Abū Ḥanīfah's passing. the difference between death-dates of two narrators from one source is 105 years:

- ▶ Abū Ḥanīfah [source; d.150AH]
- ▶ The two narrators: Ḥammād [d. 120 AH] and Al-Simsār [d. 225AH].

⁸⁷ Muḥammad ibn Ṣafwān al-Anṣārī [See *Iṣābah*, #7771; 6/55]

⁸⁸ Abū 'Amr 'Āmir ibn Sharāḥīl al-Hamdānī al-Sha'ābī is prominent tābiyī who is said to have been born in the sixth year of the khilafah of Sayyidunā 'Umar ؓ; it is also said that he was born in 17 or 21 or 28 AH. He met Mawlā 'Alī ؓ and prayed behind him; Sha'ābi has narrated from 48 companions; he once said: "I met more than 500 companions who said: Abū Bakr, 'Umar, 'Uthmān and 'Alī ؓ [in that order of superiority]."

⁸⁹ Sakhāwī: He is known to be a weak narrator by general agreement.

⁹⁰ Like Ḥasan ibn al-Ḥasan or Muḥammad ibn Muḥammad ibn Muḥammad

⁹¹ *Mu'talif* is when the spelling of the name is same but pronounced differently, for example:

Sallām and Salām [with/without shadda سَلَام - سَلَام]

Usayd and Asīd [أُسَيْد - أُسَيْد]

Mukhtalif is when the word changes, for example due to displacement of dots:

Ḥayyān and Ḥibbān [حَيَّان - حَبَّان]

Jarīr and Ḥarīz [جَرِير - حَرِير]

Imām Abū'l Ḥasan 'Alī ibn 'Umar al-Dār Quṭnī [d.385 AH] has written a four-volume work on this subject titled: *Al-Mu'talif wa'l Mukhtalif*.

⁹² Knowledge of homonyms - words written with the same spelling but are different in meaning. Or in the case of different narrators with same names. Khaṭīb al-Baghdādī has a dedicated work on the subject: *Al-Muttafiq wa'l Muftariq*.

- a) When the names of narrator and names of their fathers coincide; such as Khalil ibn Aḥmad – there are six such narrators and the first is the shaykh of Sībawayh.
- b) When the names of the narrator, his father and grandfather are the same: such as Aḥmad ibn Jaáfar ibn Ḥamdān - there are four such contemporary narrators, all of them in the same rank.
- c) When the name, agnomen [*kunā*] and surnames [*nisbah*] are all the same: for example, there are two narrators who are both named Abū Ímrān al-Jūnī.
- d) The [narrator's] name, father's name and the surname/appellation [*nisbah*] are all the same: there are two Muḥammad ibn Ábdullāh al-Anṣārī.
- e) Both the agnomen [*kunyah*] and father's name of narrators are same; such as three different people, who are all named Abū Bakr ibn Áyyāsh.
- f) Both names and agnomens of the narrator and his father are the same: such as Ṣālīḥ ibn Abū Ṣālīḥ – there are four such tābiyīn.
- g) When their names OR agnomens coincide. For example, when they say Ábdullāh:
 - i. it refers to Ibn Zubayr ؓ in Makkah
 - ii. in Madīnah, it is Ibn Ūmar ؓ
 - iii. in Kūfah it is Ibn Masúūd ؓ
 - iv. in Baṣrah, it is Ibn Ábbās ؓ
 - v. in Khurāsān, it is Ibn al-Mubāarak ؓ
 - vi. in Shām/Levant, it is Ibn Ámr ibn al-Áāṣ ؓ

Examples of Combined categories:

That is the name of two narrators is the same, and written the same; the names/agnomens of their fathers is written the same, but pronounced differently.

محمد بن عقيل

The first is **Muḥammad ibn Áqīl al-Nīsābūrī**.

The second is **Muḥammad ibn Úqayl al-Firyābī**.

موسى بن علي

First is **Mūsā ibn Álī**.

Second is **Mūsā ibn Úlayy**.

محمد بن عبد الله المخرمي

First is **Muḥammad ibn Ábdullāh al-Mukharriṁī**.

Second is **Muḥammad ibn Ábdullāh al-Makhramī**.

أبو عمرو الشيباني

First is **Abū Ámr al-Shaybānī** [with shīn].

Second is **Abū Ámr al-Saybānī** [with sīn]

- h) As for agnomens being the same: for example, Abū Ḥamzah; this is the kunyah of seven narrators - six of them Abū Ḥamzah [with *ḥaa* and *zaay*] one narrator with [*jīm* and *rā* – Abū Jamrah] and all of them narrate from Ábdullāh ibn Ábbās ؓ.
- i) Cases where the appellation is the same word, but the sources of the appellation are different. For example: “Ḥanafī” - there is a tribe to which the person is attributed as Ḥanafī, and so also are the followers of Imām Abū Ḥanīfah [known as Ḥanafī].

61. The category of those narrators that combines both kinds [*mu'talif-mukhtalif* and *muttafiq-muftariq*] mentioned above.⁹³

⁹³ Sakhāwī says that the next entry *mutashābih* is from this category.

Example of Mutashābih:

Yazīd ibn al-Aswad / Aswad ibn al-Yazīd.

There are two Yazīd ibn al-Aswad:

Yazīd ibn al-Aswad al-Khuzāyī, the companion; and the second is **Yazīd ibn al-Aswad al-Jurashīy**, who is mentioned among companions but it is not proven [*Usd al-Ghābah*, #5517], he was a pious man, nevertheless; he migrated to the Levant and Sayyidunā Muāwīyah included him in his prayer for rain [*istisqā*] and said: “O Allāh we ask you with the intercession of the best and most superior ones amongst us” [vide *Muqaddimah Ibn Ṣalāḥ*]. And then there is **Aswad ibn al-Yazīd al-Nakhaṭī**, the tābiyī.

Walīd ibn Muslim / Muslim ibn Walīd.

There are two Walīd ibn Muslim: **Walīd ibn Muslim al-Baṣrī**, the tābiyī; and **Walīd ibn Muslim al-Dimashqī**, the companion of Awzāyī. Then there is **Muslim ibn Walīd ibn Rabāḥ al-Madanī**. Imām Bukhārī in his *Tārīkh* transposed the latter and said: “Walīd ibn Muslim” and it has carried on thus from there.

Examples of being attributed to someone other than the father:

► **Muḥammad ibn al-Ḥanafīyyah**, attributed to his mother; his father is Mawlā Ālī ؑ.

► **Ismāyīl ibn Ḥayyāh**, attributed to his mother; his father is Ibrāhīm.

► The ṣaḥābī, **Yaālā ibn Munayh**, attributed to his grandmother.

► The ṣaḥābī, Abū Ḥbaydah **Āmīr ibn ʿAbdullāh ibn al-Jarrāḥ**, attributed to his grandfather.

► Imām **Aḥmad ibn Muḥammad ibn Ḥanbal**, attributed to his grandfather.

► **Miqdād ibn al-Aswad** was adopted by Aswad, and hence attributed to him.

► Ḥasan ibn **Dīnār** is the son of Wāṣil, but is attributed to his step-father.

Anonymous: Narrated by **Abū Dāwūd** via **Ḥajjāj ibn Furāfiṣh** from *a man* from **Abū Salamah** from **Abū Hurayrah** ؓ. The ‘man’ is not named in the sanad but he is actually Yaḥyā ibn Abū Kathīr.

62. **Mutashābih**:⁹⁴ Confusingly similar and appears identical; but is actually distinct and different.

63. **Mansūb ilā Ghayri Abih**: Attributed to someone other⁹⁵ than his father, for example: Bilāl ibn Ḥimāmah.⁹⁶

64. An attribution that gives an impression that it is on account of something, whereas it is not true in reality, such as Abū Masūd al-Badrī. One would think he was present in the Battle of Badr [hence Badrī] but actually, he was not one among the Badrī companions; rather, he settled in Badr, hence the appellation al-Badrī.

65. **Mub’hamāt**:⁹⁷ Unnamed, Anonymous.⁹⁸

66. **Tawārīkh wa’l Wafyāt**: Chronologies, biographies and dates of death.⁹⁹

⁹⁴ These are similar names and one of them becomes transposed [*maqlūb*].

⁹⁵ Such as his own mother, or grandmother or grandfather; or someone else such as a step-father or foster father.

⁹⁶ He is the muadh’dhin of RasūlAllāh ﷺ. His mother was Ḥimāmah, and father was Rabāḥ.

⁹⁷ When a person is mentioned, within the chain of transmission or within the text of ḥadīth and is not actually named. For example, one says: “I report from so-and-so from his father” where the father is not named.

⁹⁸ This anonymity could be in the sanad itself [see sidebar]– or in the text of the ḥadīth, where the person in question is not named, such as the ḥadīth of Sayyidah ʿĀyishah ؓ reported by Muslim and Bukhārī that a *woman* came to RasūlAllāh ﷺ asking him about ablution [*ghusl*] after menstruation. The lady is not named and is Asmā’a bint Shakal ؓ.

⁹⁹ This was a check employed to detect forgeries and false claims as Sufyān al-Thawrī said: “When narrators began to engage in falsehood, we began employing chronologies.” Ismāyīl ibn ʿĀyyāsh said: “I was in Iraq and some scholars of ḥadīth told me about a man who claims to narrate from Khālid ibn Maādān. So I went to him and asked him, in which year did you write from Khālid ibn Maādān? He replied: ‘The year [one-hundred and] thirteen’. I said: ‘So you claim that you wrote from Khālid ibn Maādān, seven years after his death?’” Ismāyīl said that Khālid ibn Maādān passed away in the year 106 AH. [*Muqaddimah*, 380]. It is pertinent here to mention the dates of passing of prominent personages:

RasūlAllāh ﷺ passed away on Monday, the 12th of Rabīʿ al-Awwal, 11 AH.

Sayyidunā Abū Bakr ؓ passed away on Jumādā al-Ūlā, 13 AH.

Sayyidunā ʿUmar ؓ passed away in Dhi’l Ḥijjah, 23 AH.

Sayyidunā ʿUthmān ؓ passed away in Dhi’l Ḥijjah, 35 AH.

Sayyidunā ʿAlī ؓ passed away in Ramaḍān, 40 AH.

Sayyidunā Ṭalḥah and Sayyidunā Zubayr ؓ both passed away in Jumādā al-Ūlā, 36 AH.

Sayyidunā Saād ibn Abū Waqqāṣ ؓ passed away in 55 AH.

Sayyidunā Saʿīd ibn Zayd ؓ passed away in 51 AH.

Sayyidunā ʿAbd al-Raḥmān ibn ʿAwf ؓ passed away in 32 AH.

Sayyidunā Abū Ḥbaydah ibn al-Jarrāḥ ؓ passed away in 18 AH.

Imām Abū Ḥanīfah [80-150 AH]; Imām Sufyān al-Thawrī [97-161 AH]; Imām Mālik ibn Anas [93-179 AH]; Imām Muḥammad ibn Idrīs al-Shāfiʿī [150-204 AH]; Imām Aḥmad ibn Muḥammad ibn Ḥanbal [164-241 AH]; Imām Muḥammad ibn Ismāyīl al-Bukhārī [194-256 AH]; Imām Muslim ibn Ḥajjāj al-Qushayrī [206-261 AH]; Sulaymān ibn al-Ash’ath Abū Dawūd al-Sijistānī [d.275 AH]; Abū Yīsā Muḥammad al-Tirmidhī [d.279 AH]; Abū ʿAbd al-Raḥmān Aḥmad ibn Shuʿayb al-Nasāyī [d. 303 AH] ؓ.

67. *Márifatu's Thiqāt wa'l Duáfā'a*: Knowledge of trustworthy and weak narrators and those upon whom there is a conflicting opinion, one should use "*Mīzān [al-Iytidāl of Dhahabī]*" for clarification.
68. Those trustworthy [*thiqah*] narrators who mixed-up things [confused narrations, isnad etc] in their advanced years, or those who became senile [*kharif*]. Thus, whatever they narrated before this age of senility is accepted; otherwise it is not.
69. That narrator, whose books were burnt or lost; so he narrates from what is retained in his memory, but makes mistakes [when narrating from memory].
70. *Man Ĥaddatha wa Nasīy*: Those who have narrated and then forgotten; thereafter, they narrate from those who heard from them in the first place [for example, X narrates to Y and forgets; then he takes it from Y].
71. Knowledge of the ranks of narrators and scholars.
72. Knowledge of slaves and clients [of tribes/families. *mawāliyy*].
73. Knowledge of tribes, places, occupations and ornaments.



CONCLUSION

This is meant to be a quick guide and an introduction for the beginner, as I have indicated earlier, covering a number of beneficial points of knowledge and important concepts.

I praise and thank Allāh táālā for his favours and for making this task easy. [The author says:] I finished composing this *vade mecum* in about two hours on the morning of Friday, the 27th Jumādā al-Ūlā in the year 763 AH.

May Allāh táālā make this beneficial for me in this world and in the hereafter.

Amīn.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُ أَحْمَدُ عَلَى نِعَمَائِهِ وَأَشْكُرُهُ عَلَى آلَائِهِ وَأُصَلِّي عَلَى أَشْرَفِ الْخَلْقِ مُحَمَّدٍ وَآلِهِ وَأُسَلِّمُ
وَبَعْدُ:

فَهَذِهِ تَذَكُّرَةٌ فِي عُلُومِ الْحَدِيثِ يَتَنَبَّهُ بِهَا الْمُبْتَدِي، وَيَتَبَصَّرُ بِهَا الْمُتَمَتِّي، اقْتَضَبْتُهَا مِنَ الْمُفْنِعِ تَأْلِيْفِي
وَالِي اللَّهِ أَرْغَبُ فِي النَّفْعِ بِهَا إِنَّهُ بِيَدِهِ وَالْقَادِرُ عَلَيْهِ

أَفْسَامُ الْحَدِيثِ

أَفْسَامُ الْحَدِيثِ ثَلَاثَةٌ:

صَحِيحٌ وَحَسَنٌ وَضَعِيفٌ

أ- **فَالصَّحِيحُ:** مَا سَلِمَ مِنَ الطَّعْنِ فِي إِسْنَادِهِ وَمَتْنِهِ وَمِنْهُ الْمُتَّفَقُ عَلَيْهِ وَهُوَ مَا أَوْدَعَهُ الشَّيْخَانِ فِي
صَحِيحَيْهِمَا

ب- **وَالْحَسَنُ:** مَا كَانَ إِسْنَادُهُ دُونَ الْأَوَّلِ فِي الْحِفْظِ وَالْإِتْقَانِ وَيَعْمُهُ وَالَّذِي قَبْلَهُ اسْمُ الْخَبَرِ الْقَوِي

ج- **وَالضَّعِيفُ:** مَا لَيْسَ وَاحِدًا مِنْهُمَا

أَنْوَاعُ عِلْمِ الْحَدِيثِ

وَأَنْوَاعُهُ زَائِدَةٌ عَلَى الثَّمَانِينَ :

1. **الْمُسْنَدُ:** وَهُوَ مَا اتَّصَلَ إِسْنَادُهُ إِلَى النَّبِيِّ وَيُسَمَّى مَوْصُولًا أَيْضًا
2. **وَالْمُتَّصِلُ:** وَهُوَ مَا اتَّصَلَ إِسْنَادُهُ مَرْفُوعًا كَانَ أَوْ مَوْقُوفًا، وَيُسَمَّى مَوْصُولًا أَيْضًا
3. **وَالْمَرْفُوعُ:** وَهُوَ مَا أُضِيفَ إِلَى النَّبِيِّ خَاصَّةً، مُتَّصِلًا كَانَ أَوْ غَيْرُهُ
4. **وَالْمَوْقُوفُ:** وَهُوَ الْمَرْوِيُّ عَنِ الصَّحَابَةِ قَوْلًا أَوْ فِعْلًا أَوْ نَحْوَهُ مُتَّصِلًا كَانَ أَوْ مُنْقَطِعًا وَيُسْتَعْمَلُ فِي
غَيْرِهِمْ مُقَيَّدًا فَيُقَالُ: وَقَفَهُ فُلَانٌ عَلَى عَطَاءٍ مَثَلًا وَنَحْوِهِ
5. **وَالْمُقْطُوعُ:** وَهُوَ الْمَوْقُوفُ عَلَى التَّابِعِيِّ قَوْلًا أَوْ فِعْلًا
6. **وَالْمُنْقَطِعُ:** وَهُوَ مَا لَمْ يَتَّصِلْ إِسْنَادُهُ مِنْ أَيِّ وَجْهِ كَانَ
7. **وَالْمُرْسَلُ:** وَهُوَ قَوْلُ التَّابِعِيِّ وَإِنْ لَمْ يَكُنْ كَبِيرًا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَمِنْهُ مَا خَفِيَ إِرْسَالُهُ
8. **وَالْمُعْضَلُ:** وَهُوَ مَا سَقَطَ مِنْ إِسْنَادِهِ اثْنَانِ فَأَكْثَرُ وَيُسَمَّى مُنْقَطِعًا أَيْضًا فَكُلُّ مُعْضَلٍ مُنْقَطِعٌ وَلَا
عَكْسَ
10. **وَالْمُعْلَقُ:** هُوَ مَا حُذِفَ مِنْ مُبْتَدَأِ إِسْنَادِهِ وَاحِدٌ فَأَكْثَرُ

11. **وَالْمُعْتَنُ:** وَهُوَ مَا أُتِيَ فِيهِ بِلَفْظَةٍ عَنْ كَـ فَلَانٍ عَنْ فَلَانٍ وَهُوَ مُتَّصِلٌ إِنْ لَمْ يَكُنْ تَدْلِيلٌ وَأَمَّا كُنَ
الِلِّقَاءِ
12. **وَالْتَدْلِيلُ:** وَهُوَ مَكْرُوهٌ لِأَنَّهُ يُوهِمُ اللِّقَاءَ وَالْمُعَاصَرَةَ بِقَوْلِهِ: قَالَ فَلَانٌ وَهُوَ فِي الشُّيُوخِ أَخَفُّ
13. **وَالشَّاذُّ:** وَهُوَ مَا رَوَى الثِّقَّةُ مُخَالِفًا لِرِوَايَةِ الثَّقَاتِ
14. **وَالْمُنْكَرُ:** وَهُوَ مَا تَفَرَّدَ بِهِ وَاحِدٌ غَيْرُ مُتَقِينٍ وَلَا مَشْهُورٍ بِالْحِفْظِ
15. **وَالْفَرْدُ:** وَهُوَ مَا تَفَرَّدَ بِهِ وَاحِدٌ عَنْ جَمِيعِ الرُّوَاةِ أَوْ جِهَةٍ خَاصَّةٍ كَقَوْلِهِمْ: تَفَرَّدَ بِهِ أَهْلُ مَكَّةَ وَنَحْوِهِ
16. **وَالْغَرِيبُ:** وَهُوَ مَا تَفَرَّدَ بِهِ وَاحِدٌ عَنِ الزُّهْرِيِّ وَشِبْهِهِ مِمَّنْ يَجْمَعُ حَدِيثَهُ
17. فَإِنْ انْفَرَدَ اثْنَانِ أَوْ ثَلَاثَةٌ سَمِيَ **عَزِيزًا**
18. فَإِنْ رَوَاهُ جَمَاعَةٌ سَمِيَ **مَشْهُورًا**
19. وَمِنْهُ **الْمُتَوَاتِرُ:** وَهُوَ خَبَرُ جَمَاعَةٍ يُفِيدُ بِنَفْسِهِ الْعِلْمَ بِصِدْقِهِ
20. **وَالْمُسْتَفِيزُ:** وَهُوَ مَا زَادَ رَوَاتُهُ فِي كُلِّ مَرْتَبَةٍ عَلَى ثَلَاثَةٍ
21. **وَالْمُعَلَّلُ:** وَهُوَ مَا أُطْلِعَ فِيهِ عَلَى عِلَّةٍ قَادِحَةٍ فِي صِحَّتِهِ مَعَ السَّلَامَةِ عَنْهَا ظَاهِرًا
22. **وَالْمُضْطَرِبُّ:** وَهُوَ مَا يُرَوَّى عَلَى أَوْجِهٍ مُخْتَلِفَةٍ مُتَسَاوِيَةٍ
23. **وَالْمُدْرَجُ:** وَهُوَ زِيَادَةُ تَقَعُ فِي الْمُتَنِ وَنَحْوِهِ
24. **وَالْمَوْضُوعُ:** وَهُوَ الْمُخْتَلَقُ الْمُصْنُوعُ. وَقَدْ يَلْقَبُ بِ:
- أ- **الْمُرْدُودُ**
- ب- **الْمُتْرُوكُ**
- ج- **وَالْبَاطِلُ**
- د- **وَالْمُفْسَدُ**
25. **وَالْمَقْلُوبُ:** وَهُوَ إِسْنَادُ الْحَدِيثِ إِلَى غَيْرِ رَاوِيهِ
26. **وَالْعَالِي:** وَهُوَ فَضِيلَةٌ مَرْغُوبٌ فِيهَا وَيَحْصُلُ بِالْقُرْبِ مِنَ النَّبِيِّ وَمِنْ أَحَدِ الْأَيْمَةِ فِي الْحَدِيثِ
وَبِتَقْدِيمِ وَقَاةِ الرَّاوي وَالسَّمَاعِ
27. **وَالنَّازِلُ:** وَهُوَ ضِدُّ الْعَالِي
28. **وَالْمُخْتَلِفُ:** وَهُوَ أَنْ يَأْتِيَ حَدِيثَانِ مُتَعَارِضَانِ فِي الْمَعْنَى ظَاهِرًا فَيُوقَفُ بَيْنَهُمَا أَوْ يُرَجَّحَ أَحَدُهُمَا عَلَى
الْآخَرِ
29. **وَالْمُصَحَّفُ:** وَهُوَ تَغْيِيرُ لَفْظٍ أَوْ مَعْنَى وَتَارَةً يَقَعُ فِي الْمُتَنِ وَتَارَةً فِي الْإِسْنَادِ وَفِيهِ تَصَانِيفُ
30. **وَالْمُسْلَسَلُ:** وَهُوَ مَا تَتَابَعَ رِجَالُ إِسْنَادِهِ عَلَى صِفَةٍ أَوْ حَالَةٍ وَقَلَّ فِيهِ الصَّحِيحُ

31. **وَالْإِعْتِبَارُ:** وَهُوَ أَنْ يَرْوِيَ حَمَّادُ بْنُ سَلَمَةَ مَثَلًا حَدِيثًا لَا يُتَابَعُ عَلَيْهِ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ

32. **وَالْمُتَابَعَةُ:** أَنْ يَرْوِيَهُ عَنْ أَيُّوبَ غَيْرُ حَمَّادٍ وَهِيَ الْمُتَابَعَةُ النَّامَةُ

33. **وَالشَّاهِدُ:** أَنْ يُرَوَى حَدِيثٌ آخَرُ بِمَعْنَاهُ

34. **وَزِيَادَةُ الثَّقَاتِ وَالْجُمُحُورُ عَلَى قَبُولِهِ**

35. **وَالْمَزِيدُ فِي مُتَّصِلِ الْأَسَانِيدِ:** وَهُوَ أَنْ يَزَادَ فِي الْإِسْنَادِ رَجُلٌ فَأَكْثُرُ غَلَطًا

36. **وَصِفَةُ الرَّاويِ وَهُوَ الْعَدْلُ الضَّابِطُ** وَيَدْخُلُ فِيهِ مَعْرِفَةُ الْجَرِّحِ وَالتَّعْدِيلِ وَبَيَانُ سِنِّ السَّمَاعِ

وَهُوَ التَّمْيِيزُ وَيَحْصُلُ لَهُ فِي خَمْسٍ غَالِبًا وَكَيْفِيَّةُ السَّمَاعِ وَالتَّحْمُلِ

37. **وَكِتَابَةُ الْحَدِيثِ** وَهُوَ جَائِزٌ إِجْمَاعًا وَتُصَرَّفُ الْهِمَّةُ إِلَى ضَبْطِهِ

38. وَأَقْسَامُ طُرُقِ الرِّوَايَةِ وَهِيَ ثَمَانِيَّةٌ :

أ- السَّمَاعُ مِنْ لَفْظِ الشَّيْخِ

ب- وَالْقِرَاءَةُ عَلَيْهِ

ج - وَالْإِجَازَةُ بِأَنْوَاعِهَا

د- وَالْمُتَاوَلَةُ

هـ- وَالْمُكَاتَبَةُ

و - وَالْإِعْلَامُ

ز- وَالْوَصِيَّةُ

ح- وَالْوَجَادَةُ

39. **وَصِفَةُ الرِّوَايَةِ وَأَدَائِهَا** وَيَدْخُلُ فِيهِ الرِّوَايَةُ بِالْمَعْنَى وَاخْتِصَارُ الْحَدِيثِ

40. **وَأَدَابُ الْمُحَدِّثِ وَطَالِبِ الْحَدِيثِ**

41. **وَمَعْرِفَةُ غَرِيبِهِ وَلُغَتِهِ** وَتَفْسِيرُ مَعَانِيهِ وَاسْتِنْبَاطُ أَحْكَامِهِ

42. **وَعَزْؤُهُ إِلَى الصَّحَابَةِ وَالتَّابِعِينَ وَاتِّبَاعِهِمْ**

43. **وَيُحْتَاجُ فِي ذَلِكَ إِلَى مَعْرِفَةِ الْأَحْكَامِ الْخَمْسَةِ وَهِيَ :**

أ- الْوُجُوبُ

ب- وَالنَّدْبُ

ج- وَالتَّحْرِيمُ

د- وَالْكَرَاهَةُ

هـ- وَالْإِبَاحَةُ

وَمُتَعَلِّقَاتُهَا مِنْ :

أ- **الْخَاصَّ**: وَهُوَ مَا دَلَّ عَلَى مَعْنَى وَاحِدٍ

ب- **وَالْعَامَّ**: وَهُوَ مَا دَلَّ عَلَى شَيْئَيْنِ مِنْ جِهَةٍ وَاحِدَةٍ

ج- **وَالْمُطْلَقَ**: وَهُوَ مَا دَلَّ عَلَى مَعْنَى وَاحِدٍ مَعَ عَدَمِ تَعْيِينِ فِيهِ وَلَا شَرْطٍ

د- **وَالْمُقَيَّدَ**: وَهُوَ مَا دَلَّ عَلَى مَعْنَى مَعَ اشْتِرَاطِ آخَرَ

هـ- **وَالْمُقَصِّلَ**: وَهُوَ مَا عُرِفَ الْمُرَادُ مِنْ لَفْظِهِ، وَلَمْ يَفْتَقِرْ فِي الْبَيَانِ إِلَى غَيْرِهِ

و- **وَالْمُفَسِّرَ**: وَهُوَ مَا لَا يُفْهَمُ الْمُرَادُ مِنْهُ، وَيَفْتَقِرُ إِلَى غَيْرِهِ

44. **وَالْتَرْجِيحُ بَيْنَ الرَّوَاةِ** مِنْ جِهَةِ كَثَرَةِ الْعَدَدِ مَعَ الاسْتِثْنَاءِ فِي الْحِفْظِ، مِنْ جِهَةِ الْعَدَدِ أَيْضًا، مَعَ التَّبَايُنِ فِيهِ، وَغَيْرَ ذَلِكَ

45. وَمَعْرِفَةُ نَاسِخِهِ وَمَنْسُوخِهِ

46. وَمَعْرِفَةُ الصَّحَابَةِ

47. وَأَتْبَاعِهِمْ

48. وَمَنْ رَوَى مِنَ الْأَكْبَارِ عَنِ الْأَصَاغِرِ : كِرَوَايَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَمِيمِ الدَّارِيِّ وَالصِّدِّيقِ، وَغَيْرِهِمَا

وَيُلْقَبُ أَيْضًا بِرَوَايَةِ الْفَاضِلِ عَنِ الْمُفْضُولِ، وَرَوَايَةِ الشَّيْخِ عَنِ التِّلْمِيذِ ; كِرَوَايَةِ الزُّهْرِيِّ، وَيَحْيَى بْنِ سَعِيدٍ، وَرَبِيعَةَ، وَغَيْرِهِمْ، عَنْ مَالِكٍ

49. وَرَوَايَةُ النَّظِيرِ عَنِ النَّظِيرِ ; كَالثَّوْرِيِّ وَأَبِي حَنِيفَةَ عَنْ مَالِكٍ حَدِيثَ : **الْأَيْمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا**

50. وَمَعْرِفَةُ رَوَايَةِ الْأَبَاءِ عَنِ الْأَبْنَاءِ : كِرَوَايَةِ الْعَبَّاسِ عَنْ ابْنِهِ الْفَضْلِ، وَعَكْسِهِ. وَكَذَا رَوَايَةُ الْأُمِّ عَنْ وَلَدِهَا

51. وَمَعْرِفَةُ الْمُدَبِّحِ : وَهُوَ رَوَايَةُ الْأَقْرَانِ بَعْضُهُمْ عَنْ بَعْضٍ. فَإِنْ رَوَى أَحَدُهُمَا عَنْ الْآخَرِ، وَلَمْ يَرَوْهُ الْآخَرُ عَنْهُ، فَغَيْرُ مُدَبِّحٍ

52. وَمَعْرِفَةُ رَوَايَةِ الْإِخْوَةِ وَالْأَخَوَاتِ، كَعُمَرَوَزَيْدِ ابْنِي الْخَطَّابِ

53. وَمَنْ اشْتَرَكَ عَنْهُ فِي الرِّوَايَةِ اثْنَانِ تَبَاعَدَ مَا بَيْنَ وَقَاتِهِمَا; كَالسَّرَّاجِ، فَإِنَّ الْبُخَارِيَّ رَوَى عَنْهُ، وَكَذَا الْخَقَّافَ، وَبَيْنَ وَقَاتِهِمَا مِائَةٌ وَسَبْعُ وَثَلَاثُونَ أَوْ أَكْثَرُ

54. وَمَنْ لَمْ يَرَوْهُ عَنْهُ إِلَّا وَاحِدٌ مِنَ الصَّحَابَةِ فَمَنْ بَعْدَهُمْ ; كَمُحَمَّدِ بْنِ صَفْوَانَ، لَمْ يَرَوْهُ عَنْهُ غَيْرُ الشَّعْبِيِّ

55. وَمَنْ عُرِفَ بِأَسْمَاءٍ أَوْ نَعُوتٍ مُتَعَدِّدَةٍ ; كَمُحَمَّدِ بْنِ السَّائِبِ الْكَلْبِيِّ الْمُفَسِّرِ

56. وَمَعْرِفَةُ الْأَسْمَاءِ وَالْكُنَى وَالْأَلْقَابِ

57. وَمَعْرِفَةُ مُفْرَدَاتِ ذَلِكَ، وَمَنْ اشْتَهَرَ بِالِاسْمِ دُونَ الْكُنْيَةِ، وَعَكْسِهِ

58. وَمَنْ وَافَقَ اسْمُهُ اسْمَ أَبِيهِ
59. **وَالْمُؤْتَلَفُ وَالْمُخْتَلَفُ**
60. **وَالْمُتَّفَقُ وَالْمُفْتَرَقُ**
61. وَمَا تَرَكَتْ مِنْهُمَا
62. **وَالْمُتَشَابَهُ**
63. **وَالْمُنْسُوبُ إِلَى غَيْرِ أَبِيهِ: كِبَالِلِ ابْنِ حَمَامَةَ**
64. **وَالنِّسْبَةُ الَّتِي يَسْبِقُ إِلَى الْفَهْمِ مِنْهَا شَيْءٌ، وَهِيَ بِخِلَافِهِ ; كَأَبِي مَسْعُودِ الْبَدْرِيِّ، فَإِنَّهُ نَزَلَهَا، وَلَمْ يَشْهَدَهَا**
65. **وَالْمُهْمَمَاتُ**
66. **وَالْتَوَارِيخُ وَالْوَفَايَاتُ**
67. **وَمَعْرِفَةُ الثَّقَاتِ وَالضُّعَفَاءِ وَمَنْ اخْتَلَفَ فِيهِ، فَيَرْجَعُ بِالْمِيزَانِ**
68. **وَمَنْ اخْتَلَطَ فِي آخِرِ عُمُرِهِ مِنَ الثَّقَاتِ، وَخَرِفَ مِنْهُمْ، فَمَنْ رَوَى قَبْلَ ذَلِكَ عَنْهُمْ قَبْلَ، وَإِلَّا فَلَا**
69. **وَمَنْ اخْتَرَفَتْ كُتُبُهُ أَوْ ذَهَبَتْ، فَرَجَعَ إِلَى حِفْظِهِ فَسَاءَ**
70. **وَمَنْ حَدَّثَ وَنَسِيَ، ثُمَّ رَوَى عَمَّنْ رَوَى عَنْهُ**
71. **وَمَعْرِفَةُ طَبَقَاتِ الرُّوَاةِ وَالْعُلَمَاءِ**
72. **وَالْمَوَالِي**
73. **وَالْقَبَائِلُ، وَالْبِلَادُ، وَالصِّنَاعَةُ، وَالْحُلِيُّ**
- وَهِيَ عَجَالَةٌ لِلْمُبْتَدِي فِيهِ، وَمَدْخَلٌ لِلتَّالِيَةِ السَّالِفِ الْمُشَارِ إِلَيْهِ أَوَّلًا، فَإِنَّهُ جَامِعٌ لِفَوَائِدِ هَذَا الْعِلْمِ وَشَوَارِدِهِ، وَمُهْمَمَاتِهِ، وَقَرَائِدِهِ

وَلِلَّهِ الْحَمْدُ عَلَى تَبْسِيرِهِ وَامْتِنَانِهِ.

قَالَ مُؤَلِّفُهُ رَحِمَهُ اللَّهُ :

فَرَعْتُ مِنْ تَحْرِيرِ هَذِهِ "التَّذَكُّرَةِ" فِي نَحْوِ سَاعَتَيْنِ، مِنْ صَبِيحَةِ يَوْمِ الْجُمُعَةِ، سَابِعِ عَشْرِينَ جُمَادَى الْأُولَى، عَامَ ثَلَاثٍ وَسِتِّينَ وَسَبْعِمِائَةٍ، أَحْسَنَ اللَّهُ بَعْضَهَا، وَمَا بَعْدَهَا فِي خَيْرٍ آمِينَ.

RIDAWI



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